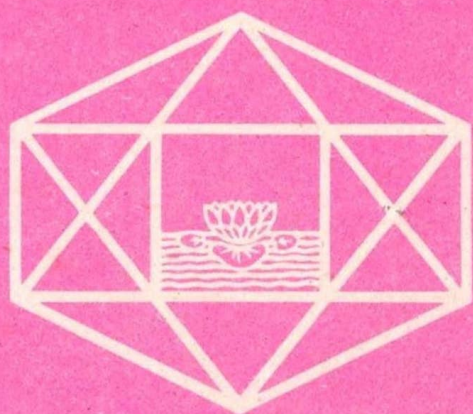


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SRI AUROBINDO SOCIETY
PONDICHERRY

— Matter shall reveal the Spirit's face. —

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All the articles in this issue, except the poem *Offering* and the Information Letter, are extracts from the writings and talks of SRI AUROBINDO and THE MOTHER. Most of the Mother's words are translations from the original French. Titles to these extracts are given by the editor.

Central Secret of Sadhana

By remaining psychically open to the Mother, all that is necessary for work or Sadhana develops progressively, that is one of the chief secrets, the central secret of the Sadhana.

*

Get quiet first — then from the quietude aspire and open yourself quietly and sincerely to the Mother.

*

Do not allow mental anxiety to harass you. Wait on the working of the Mother's force which will open the lotus of the heart. In the light from above devotion will blossom in you.

*

You are the Mother's child and the Mother's love to her children is without limit and she bears patiently with the defects of their nature. Try to be the true child of the Mother: it is there within you, but your outward mind is occupied by little futile things and too often in a violent fuss over them. You must not only see the Mother in dream but learn to see and feel her with you and within you at all times. Then you will find it easier to control yourself and change, — for she being there would be able to do it for you.

*

Q: I find it very difficult to do the right kind of concentration. Since I can't concentrate properly, would it not be best for me to imagine myself lying eternally in the Mother's lap?

A: This is the best possible kind of concentration.

*

Q: When I sit in meditation before the Mother's photographs or the drawing of her feet, I receive Force. Is this only a subjective feeling?

A: No, it is not subjective merely. By your meditating near them you have been able to enter through them into communion with the Mother and something of Her Power and Her Presence is there.

*

Q: I am feeling very close to the Mother as if there is no difference. But how can this be possible, as there is such a great gulf between her and me — she being on the Supramental and I on the mental plane?

A: But the Mother is there not only on the Supramental but on all the planes. And especially she is close to everyone in the psychic part (the inner heart), so when that opens, the feeling of nearness naturally comes.

SRI AUROBINDO

(*The Mother*, Cent. ed. vol. 25, pp. 121-184)

Visions and Experiences

Visions do not come from the spiritual plane — they come from the subtle physical, the vital, the mental, the psychic or from the planes above the Mind. What comes from the spiritual plane are experiences of the Divine, e.g. the experience of self everywhere, of the Divine in all, etc.

*

Visions and experiences (especially experiences) are all right; but you cannot expect every vision to translate itself in a corresponding physical fact. Some do, the majority don't, others belong to the supraphysical entirely and indicate realities, possibilities or tendencies that have their seat there. How far these will influence the life or realise themselves in it or whether they will do so at all depends upon the nature of the vision, the power in it, sometimes on the will or the formative power of the seer.

People value visions for one thing because they are one key (there are others) to contact with the other worlds or with the inner worlds and all that is there and these are regions of immense riches which far surpass the physical plane as it is at present. One enters into a larger freer self and a larger more plastic world; of course individual visions only give a contact, not

an actual entrance, but the power of vision accompanied with the power of other subtle senses (hearing, touch, etc.) as it expands does give this entrance. These things have not the effect of a mere imagination (as a poet's or artist's, though that can be strong enough) but if fully followed out bring a constant growth of the being and the consciousness and its richness of experience and its scope.

People also value the power of vision for a greater reason than that: it can give a first contact with the Divine in his forms and powers; it can be the opening of a communion with the Divine, of the hearing of the Voice that guides, of the Presence as well as the Image in the heart, of many other things that bring what man seeks through religion or yoga.

Further, vision is of value because it is often a first key to inner planes of one's own being and one's own consciousness as distinguished from worlds or planes of the cosmic consciousness. Yoga-experience often begins with some opening of the third eye in the forehead (the centre of vision in the brows) or with some kind of beginning and extension of subtle seeing which may seem unimportant at first but is the vestibule to deeper experience. Even when it is not that, — for one can go to experience direct, — it can come in afterwards as a powerful aid to experience; it can be full of indications which help to self-knowledge or knowledge of things or knowledge of people; it can be veridical and lead to prevision, premonition and other openings of less importance but very useful to a yogi. In short, vision is a great instrument though not absolutely indispensable.

But, as I have suggested, there are visions and visions, just as there are dreams and dreams, and one has to develop discrimination and a sense of values and things and know how to understand and make use of these powers. But that is too big and intricate a matter to be pursued now.

*

The visions you describe are those which come in the earliest stages of sadhana. At this stage most of the things seen are formations of the mental plane and it is not always possible to put on them a precise significance, for they depend on the individual mind of the sadhak. At a later stage the power of vision becomes important for the sadhana, but at first one has to go on without attaching excessive importance to the details — until the consciousness develops more. The opening of the consciousness to the Divine Light and Truth and Presence is always the one important thing in the yoga.

SRI AUROBINDO

(*Letters on Yoga*, Cent. ed. vol. 23, pp. 931-33)

Visions and voices... are not the realisations but only a step on the way and one has not to get shut up in them or take all as of value.

Sri Aurobindo

On Work and Illness

Q: Sometimes, it is laziness that prevents us from doing a thing.... Would it not be better to continue the work even if one feels lazy?

That depends on the work; there we enter another domain.

If it is a work that you are doing for the collectivity and not for yourself personally, then you must do it, whatever happens. It is an elementary discipline. You have undertaken to do this work or have been given the work and have taken it up, therefore you have accepted it, and in that case you must do it. At all times, unless you are absolutely ill, ill in the last degree and unable to move, you must do it. Even if you are rather ill, you must do it. An unselfish work always cures you of your petty personal maladies. Naturally, if you are really compelled to be in bed without being able to move, with a terrible fever or a very serious illness, then that's quite different. But otherwise, if you are just a little indisposed: "I am not feeling quite well, I have a little headache or I have indigestion, or I have a bad cold, I am coughing", things like that — then doing your work, not thinking of yourself, thinking of the work, doing it as well as you can, that puts you right immediately.

In reality illness is only a disequilibrium; if then you are able to establish another equilibrium, this disequilibrium disappears. An illness is simply, always, in every case, even when the doctors say that there are microbes — in every case, a disequilibrium in the being: a disequilibrium among the various functions, a disequilibrium among the forces.

This is not to say that there are no microbes: there are, there are many more microbes than are known now. But it is not because of that you are ill, for they are always there. It happens that they are always there and for days they do nothing to you and then all of a sudden, one day, one of them gets hold of you and makes you ill — why? Simply because the resistance was not as it used to be habitually, because there was some disequilibrium in some part, the functioning was not normal. But if, by an inner power, you can re-establish the equilibrium, then that's the end, there is no more difficulty, the disequilibrium disappears.

There is no other way of curing people. It is simply when one sees the disequilibrium and is capable of re-establishing the equilibrium that one is cured. Only there are two very different categories you come across... Some hold on to their disequilibrium — they hold on to it, cling to it, don't want to let it go. Then you may try as hard as you will, even if you re-establish the equilibrium the next minute they get into disequilibrium once again, because they love that. They say: "Oh no! I don't want to be ill", but within them there is something which holds firmly to some disequilibrium, which does not want to let it go. There are other people,

on the contrary, who sincerely love equilibrium, and directly you give them the power to get back their equilibrium, the equilibrium is re-established and in a few minutes they are cured. Their knowledge was not sufficient or their power was not sufficient to re-establish order — disequilibrium is a disorder. But if you intervene, if you have the knowledge and re-establish the equilibrium, quite naturally the illness will disappear; and those who allow you to do it get cured. Only those who do not let you do it are not cured and this is visible, they do not allow you to act, they cling to the illness. I tell them: "Ah! you are not cured? Go to the doctor then." And the funniest part of the thing is that most often they believe in the doctors, although the working remains the same! Every doctor who is something of a philosopher will tell you: "It is like that; we doctors give only the occasion, but it is the body that cures itself. When the body wants to be cured, it is cured." Well, there are bodies that do not allow equilibrium to be re-established unless they are made to absorb some medicine or something very definite which gives them the feeling that they are being truly looked after. But if you give them a very precise, very exact treatment that is sometimes very difficult to follow, they begin to be convinced that there is nothing better to do than to regain the equilibrium and they get back the equilibrium!

I knew a doctor who was a neuropath and treated illnesses of the stomach. He used to say that all illnesses of the stomach came from a more or less bad nervous state. He was a doctor for the rich and it was

the rich and unoccupied people who went to him. So they used to come and tell him: "I have a pain in the stomach, I cannot digest", and this and that. They had terrible pains, they had headache, they had, well, all the phenomena! He used to listen to them very seriously. I knew a lady who went to him and to whom he said: "Ah! your case is very serious. But on which floor do you live? On the groundfloor? All right. This is what you have to do to cure your illness of the stomach. Take a bunch of fully ripe grapes (do not take your breakfast, for breakfast upsets your stomach), take a bunch of grapes; hold it in your hand, like this, very carefully. Then prepare to go out — not by your door, never go out by your door! You must go out by the window. Get a stool. And go out by the window. Go out in the street, and there you must walk while eating one grape every two steps — not more, yes, not more! You will have stomach-ache! One single grape every two steps. You must take two steps, then eat one single grape and you should continue till there are no more grapes. Do not turn back, go straight on till there are no more grapes. You must take a big bunch. And when you have finished, you may return quietly. But do not take a conveyance! Come back on foot, otherwise the whole trouble will return. Come back quietly and I give you the guarantee that if you do that everyday, at the end of three days you will be cured." And in fact this lady was cured!

THE MOTHER

(Questions and Answers 1953, pp. 121-24)

Nature's Endeavour

There are four main lines which Nature has followed in her attempt to open up the inner being, — religion, occultism, spiritual thought and an inner spiritual realisation and experience: the three first are approaches, the last is the decisive avenue of entry. All these four powers have worked by a simultaneous action, more or less connected, sometimes in a variable collaboration, sometimes in dispute with each other, sometimes in a separate independence. All these variations were necessary; the evolutionary endeavour of Nature has experimented on all lines in order to find her true way and her whole way towards the supreme consciousness and integral knowledge.

For each of these means or approaches corresponds to something in our total being and therefore to something necessary to the total aim of her evolution. There are four necessities of man's self-expansion if he is not to remain this being of the surface ignorance seeking

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obscurely after the truth of things and collecting and systematising fragments and sections of knowledge, the small limited and half-competent creature of the cosmic Force which he now is in his phenomenal nature. He must know himself and discover and utilise all his potentialities: but to know himself and the world completely he must go behind his own and its exterior, he must dive deep below his own mental surface and the physical surface of Nature. This he can only do by knowing his inner mental, vital, physical and psychic being and its powers and movements and the universal laws and processes of the occult Mind and Life which stand behind the material front of the Universe: that is the field of occultism, if we take the word in its widest significance. He must know also the hidden Power or Powers that control the world: if there is a Cosmic Self or Spirit or a Creator, he must be able to enter into relation with It or Him and be able to remain in whatever contact or communion is possible, get into some kind of tune with the master Beings of the universe or with the universal Being and its universal will or a supreme Being and His supreme will, follow the law It gives him and the assigned or revealed aim of his life and conduct, raise himself towards the highest height that It demands of him in his life now or in his existence hereafter; if there is no such universal or supreme Spirit or Being, he must know what there is and how to lift himself to it out of his present imperfection and impotence. This approach is the aim of religion: its purpose is to link the human with the Divine and in so doing sublimate the thought and life

and flesh so that they may admit the rule of the soul and spirit. But this knowledge must be something more than a creed or a mystic revelation; his thinking mind must be able to accept it, to correlate it with the principle of things and the observed truth of the universe: this is the work of philosophy, and in the field of the truth of the spirit it can only be done by a spiritual philosophy, whether intellectual in its method or intuitive. But all knowledge and endeavour can reach its fruition only if it is turned into experience and has become a part of the consciousness and its established operations; in the spiritual field all this religious, occult or philosophical knowledge and endeavour must, to bear fruition, end in an opening up of the spiritual consciousness, in experiences that found and continually heighten, expand and enrich that consciousness and in the building of a life and action that is in conformity with the truth of the spirit: this is the work of spiritual realisation and experience.

...None of these three lines of approach can by themselves entirely fulfil the greater and ulterior intention of Nature; they cannot create in mental man the

There are four necessities of man's self-expansion if he is not to remain this being of the surface ignorance seeking obscurely after the truth of things and collecting and systematising fragments and sections of knowledge, the small limited and half-competent creature of the cosmic Force which he now is in his phenomenal nature.

spiritual being, unless and until they open the door to spiritual experience. It is only by an inner realisation of what these approaches are seeking after, by an overwhelming experience or by many experiences building up an inner change, by a transmutation of the consciousness, by a liberation of the spirit from its present veil of mind, life and body that there can emerge the spiritual being. That is the final line of the soul's progress towards which the others are pointing and, when it is ready to disengage itself from the preliminary approaches, then the real work has begun and the turning-point of the change is no longer distant. Till then all that the human mental being has reached is a familiarity with the idea of things beyond him, with the possibility of an other-worldly movement, with the ideal of some ethical perfection; he may have made too some contact with greater Powers or Realities which help his mind or heart or life. A change there may be, but not the transmutation of the mental into the spiritual being. Religion and its thought and ethics and occult mysticism in ancient times produced the priest and the mage, the man of piety, the just man, the man of wisdom, many high points of mental manhood; but it is only after spiritual experience through the heart and mind began that we see arise the saint, the prophet, the Rishi, the Yogi, the seer, the spiritual sage and the mystic, and it is the religions in which these types of spiritual manhood came into being that have endured, covered the globe and given mankind all its spiritual aspiration and culture.

...The last or highest emergence is the liberated

man who has realised the Self and Spirit within him, entered into the cosmic consciousness, passed into union with the Eternal and, so far as he still accepts life and action, acts by the light and energy of the Power within him working through his human instruments of Nature. The largest formulation of this spiritual change and achievement is a total liberation of soul, mind, heart and action, a casting of them all into the sense of the cosmic Self and the Divine Reality.¹

If it is the sole intention of Nature in the evolution of the spiritual man to awaken him to the supreme Reality and release him from herself, or from the Ignorance in which she as the Power of the Eternal has masked herself, by a departure into a higher status of being elsewhere, if this step in the evolution is a close and an exit, then in the essence her work has been already accomplished and there is nothing more to be done. The ways have been built, the capacity to follow them has been developed, the goal or last height of the creation is manifest; all that is left is for each

¹ This is the essence of the spiritual ideal and realisation held before us by the *Gita*.

There is a will in Nature to effectuate a true manifestation of the embodied life of the Spirit, to complete what she has begun by a passage from the Ignorance to the Knowledge, to throw off her mask and to reveal herself as the luminous Consciousness-Force carrying in her the eternal Existence and its universal Delight of being.

soul to reach individually the right stage and turn of its development, enter into the spiritual ways and pass by its own chosen path out of this inferior existence. But we have supposed that there is a farther intention, — not only a revelation of the Spirit, but a radical and integral transformation of Nature. There is a will in her to effectuate a true manifestation of the embodied life of the Spirit, to complete what she has begun by a passage from the Ignorance to the Knowledge, to throw off her mask and to reveal herself as the luminous Consciousness-Force carrying in her the eternal Existence and its universal Delight of being. It then becomes obvious that there is something not yet accomplished, there becomes clear to view the much that has still to be done, *bhūri aspaṣṭa kartvam*; there is a height still to be reached, a wideness still to be covered by the eye of vision, the wing of the will, the self-affirmation of the Spirit in the material universe. What the evolutionary Power has done is to make a few individuals aware of their souls, conscious of their selves, aware of the eternal being that they are, to put them into communion with the Divinity or the Reality which is concealed by her appearances: a certain change of nature prepares, accompanies or follows upon this illumination, but it is not the complete and radical change which establishes a secure and settled new principle, a new creation, a permanent new order of being in the field of terrestrial Nature. The spiritual man has evolved, but not the supramental being who shall thenceforward be the leader of that Nature.

SRI AUROBINDO

(*The Life Divine*, Cent. ed. vol. 19, pp. 860-90)

24th April 1956

The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.

—
—
—

New World is Born

Yesterday evening... we were shown, more or less clumsily, a picture of the temple down there on the banks of the Ganges, and the statue of Kali (for I suppose it was a photograph of the statue, I could not manage to get any precise information about it), and whilst I was seeing that, which was quite superficial in appearance and as I said fairly clumsy, I saw also the reality it was trying to represent, what was behind, and that put me in touch with all that world of religion and worship, of aspiration, man's relation with the gods, which was — I am already speaking in the past tense — which was the flower of human spiritual effort towards something diviner than man, a something which was the highest and almost the purest expression of his effort towards what is higher than he. And suddenly I had *concretely, materially*, the impression that it was another world, a world that had ceased being real, living, an outdated world which had lost its reality, its truth, which had been transcended, surpassed by something which had taken birth and was only beginning to express itself, but whose *life* was so *intense*, so true, so sublime, that all this became false, unreal, worthless.

Then I truly understood — for I understood not with the head, the intelligence but with the body, you understand what I mean, — understood in the cells of

the body — that a new world *is born* and is beginning to grow up.

And so, when I saw all that, I remembered something that had happened.... I think I remember exactly, in 1926.¹

Sri Aurobindo had given me charge of the outer work because he wanted to withdraw into concentration in order to hasten the manifestation of the supramental consciousness and he had said to some of the people who were there that he was entrusting me with helping and guiding them; that I would remain in contact with him, naturally, and through me he would do the work. Suddenly, immediately, things took a certain form: a very brilliant creation was being worked out in extraordinary details, with marvellous experiences, contacts with divine beings, and all sorts of manifestations usually considered miraculous. Experiences followed one upon another, indeed, things were unfolding altogether brilliantly and... I must say, in an extremely interesting way.

One day, I went as usual to relate to Sri Aurobindo what had happened — we had come to something really very interesting, and perhaps I showed a little enthusiasm in my narration of what had taken place — then Sri Aurobindo looked at me... and said: “Yes, this is an Overmind creation. It is very interesting, very well done. You will perform miracles which will make you famous throughout the world, you will be able to turn

¹ It was in 1926 that Sri Aurobindo withdrew into seclusion and the Ashram was officially founded.

all events on earth topsy-turvy, indeed.... And then he smiled and said: "It will be a *great* success. But it is an Overmind creation. And it is not success that we want; we want to establish the Supermind on earth. One must know how to renounce immediate success in order to create the new world, the supramental world in its integrality."

With my inner consciousness I understood immediately: a few hours later the creation was gone.... And since then we have started again on other bases.

Well, I announced to you all that this new world was born. But it has been so engulfed in the old world that till today the difference was not very perceptible to many people. Still, the action of the new forces has continued very regularly, very persistently, very steadily, and to a certain extent, very effectively. And one of the manifestations of this action was my experience — truly so new — of yesterday evening. And the result of all this I have marked step by step in almost daily experiences. It could be expressed succinctly, in a rather linear way:

First, it is not only a "new conception" of spiritual life and the divine Reality. This conception was expressed by Sri Aurobindo, I have expressed it myself many a time, and it may be formulated somewhat thus: the old spirituality was an escape from life into the divine Reality, leaving the world just where it was, as it was, whilst our new vision, on the contrary, is a divinisation of life, a transformation of the material world into a divine world. This has been said, repeated, more or less understood, indeed it is the basic



...you will have to fulfil our yoga of supramental descent and transformation.

Sri Aurobindo

idea of what we want to do. But this could be a continuation with an improvement, a widening of the old world such as it was (and so long as this is a conception up there in the field of thought, in fact it is hardly anything else), but what has happened, the really new thing, is that it is a new world which is *born, born, born*. It is not the old one transforming itself, it is a *new* world which is *born*. And we are right in the midst of this period of transition where the two are entangled, — where the other still persists all-powerful and entirely dominating the ordinary consciousness, but where the new one quietly slips in, yet very modest, unnoticed — unnoticed to the point that outwardly it doesn't disturb very much, for the time being, that even in the consciousness of the majority of men it is quite imperceptible. And still it is working, growing — till the moment it will be strong enough to assert itself visibly.

In any case it could be said, simplifying things, that typically, the old world, the creation of what Sri Aurobindo calls the Overmind, was an age of the gods, and consequently the age of religions. The flower, as I said, of human effort towards what is higher than itself, it gave rise to innumerable religious forms, to a religious contact between the best souls and the invisible world. And at the height of all that, as an effort towards a higher realisation arises the idea of the unity of religions, of this "unique something" which is behind all these manifestations; and this idea has truly been, so to speak, the extreme height of human aspiration. Well, that then is the frontier, it is something still belonging *completely* to the Overmind world, the Over-

mind creation and which from there seems to look at this "something else" which is a new creation it cannot grasp — which it tries to reach, feels coming, but cannot grasp. To grasp it, a reversal is needed. It is necessary to come out of the Overmind creation. The new creation, the supramental creation had to come.

And now, all these old things seem so old, so out-of-date, so arbitrary — such a travesty of the real truth.

In the supramental creation there will no longer be any religions. The whole life will be the expression, the flowering into forms of the divine Unity manifesting in the world. And there will no longer be what men now call gods.

These great divine beings themselves might participate in the new creation; but for that, they will have to clothe themselves in what may be called "the supramental substance" upon earth. And if some of them choose to remain in their world as they are, if they decide not to manifest physically, their relation with the beings of a supramental earth will be a relation of friends, collaborators, equals, for the highest divine essence will be manifest in the beings of the new supramental world upon earth.

When the physical substance will be supramentalised, to incarnate on earth will no longer be a cause of inferiority, quite the contrary. From it will be gained a plenitude which cannot be obtained otherwise.

But all this is in the future; it is a future... which has *begun*, but which will take some time to be realised integrally. Meanwhile we are in a very special situation, extremely special, without precedent. We are pre-

sent at the birth of a new world, quite young, quite weak — not in its essence but in its outer manifestation — not yet recognised, not even felt, denied by the majority. But it is there. It is there, making an effort to grow up, quite *sure* of the result. Yet the road to reach it is quite a new road which has never been traced out — nobody has gone there, nobody has done so ! It is a beginning, *a universal beginning*. Consequently it is an absolutely unexpected and unforeseen adventure.

There are people who love adventure. It is these I call, and I tell them: “I invite you to the great adventure”.

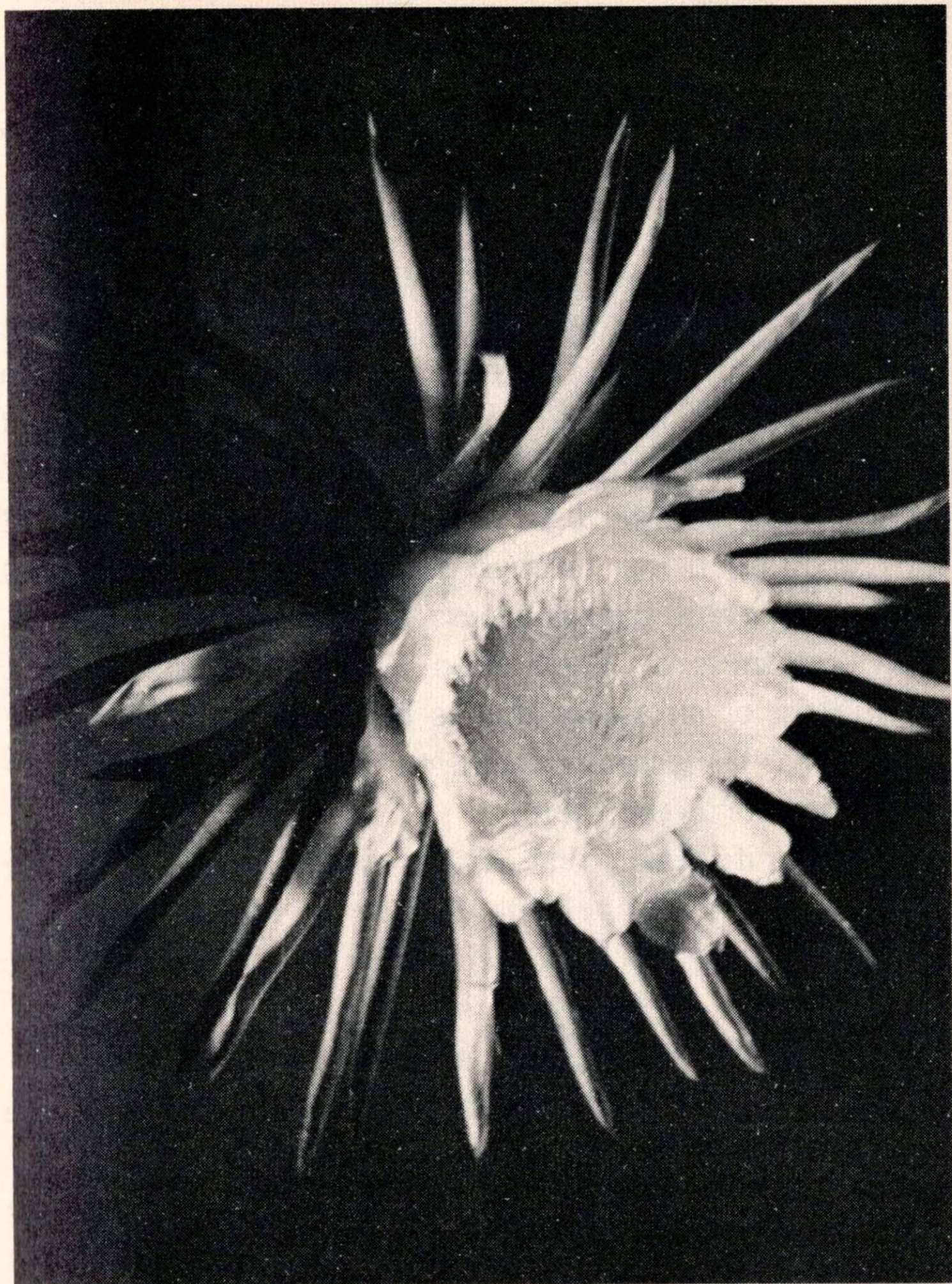
It is not a question of doing again spiritually what others have done before us, for our adventure begins beyond that. It is a question of a new creation, entirely new, with all that it implies of the unforeseen, of risks, hazards — *a real adventure*, whose goal is certain victory, but the road to which is unknown and must be traced step by step in the unexplored. Something that has never been in this present universe and will never be again in the same way. If that interests you... well, we set out. What will happen to you tomorrow, — I know nothing about it.

One must put aside all that has been foreseen, all that has been thought out, all that has been built up, and then... start walking into the unknown. And come what may ! *Voilà*.

July 10, 1957

THE MOTHER

(*Questions and Answers — 1957 and 1958*, pp. 127-31)



THE SUPRAMENTAL RICHES

**Riches which are at the disposal of the
supramental being and are yet unknown to man.**

(Large striking fragrant white flower with innumerable stamens.

Botanical name: Selenicereus)

LIFE HAS A PURPOSE

The heavens beyond are great and wonderful, but greater and more wonderful are the heavens within you. It is these Edens that await the divine worker.

All that is is the manifestation, even as all that is not is the self-reservation, of a Supreme, an Infinite who veils himself in the play of impersonal forces, in the recesses of a mysterious Inconscience and will at last rediscover here his most intimate presence, his most integral power, light, beauty, Ananda and all vast and ineffable being through a growing illumination of the still ignorant consciousness now evolving in Matter, a consciousness of which Man is only a stage, at once the summit of an ascent that is finished and the starting-point of a far greater ascension that is still only preparing its commencement.

All manifestation that is not evolution is a play and self-formulation of the One Infinite in one term or another of his existence, consciousness, force, Ananda, his self-knowledge, self-power, self-delight, for the glory, joy and beauty of the play and for no other reason.

All evolution is the progressive self-revelation of the One to himself in the terms of the Many out of the Inconscience through the Ignorance towards self-conscious perfection.

The evolution has a purpose, but it is a purpose in a circle. It is not a straight line of progression from the not to the is, from the less to the more.

SRI AUROBINDO

(*The Hour of God*, Cent. ed. vol. 17, p. 148)



...the mighty yearning...

That asks a perfect life on earth for men

(Savitri, p. 369)

OFFERING

PRIESTESS, what wilt thou sacrifice ?

The altar of the dawn's afire,
The gods stoop from their paradise
To taste the ash of thy desire.

What canst thou offer save a dream ?

This body is but dust of earth,
And life's a purple passion-stream,
And mind a moon of airy birth.

Within the Fire offer fire,

Thy silent heart's pure lonely flame;
What hast thou lovelier or higher
To burn before his beauteous Name ?

O priestess-soul, before He call,

The Sun-God of the mystic dance,
Gather thy strength and lay thy all
Upon the dawn's red altar-trance.

Then He, the Lord of sacrifice

Will open his gold-gates of grace,
And lay upon thy new-born eyes
The lustrous vision of his face.

A DEVOTEE

